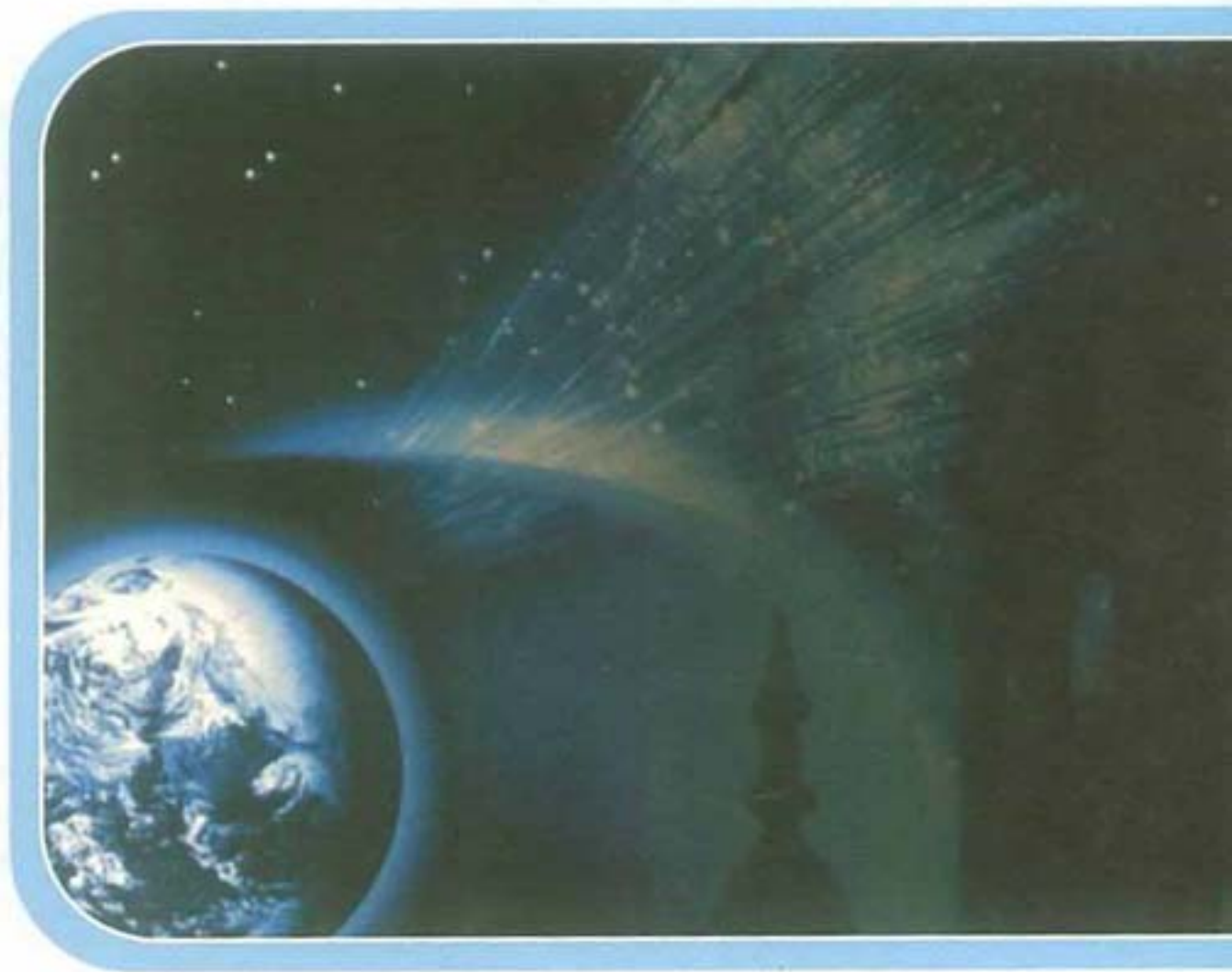


# MANAGEMENT SCIENCES IN ISLAM



by  
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## Translator's Note

Praise be to Allah, the most Gracious and the most Merciful Who blessed me with another opportunity<sup>1</sup> to translate this very valuable book of A'la Hadrat Imam Ahmad Rida Khan al-Quadiri (May Mercy of Allah be upon him).

The Urdu text of this book was actually a Fatwa in the reply to a question asked by Maulavi Allah Yaar Khan on 20th Zil-Hijjah 1305 AH. The Urdu text is now found in volume 11 of Fatawa Ridawiyyah published (in August 1954) by Rida Academy, Mumbai India and in volume 29 of Fatawa Ridawiyyah published (in August 2005) by Rida Foundation, Lahore Pakistan.

Before translating this book, I compared its two Urdu texts found in the above mentioned sources. I described the differences between these two texts in an article published in quarterly Urdu journal Afkar-e-Raza<sup>2</sup>. Here, again, I would like to repeat the need of an apt attention of the scholars to remove the errors introduced in the new edition of the Fatawa. Although much of the work has been done, there is, however, still much need to standardize the original text by removing the multi-dimensional errors that may misguide and mislead a reader.

After finishing the translation, I gave it to my most sincere and co-operative friend Mr. Sarfraz Ahmad for review and constructive comments which he did very well like before. This time Ms Fouzia Shaheen, lecturer at department of English Language and Literature, University of Gujrat, also helped me much to remove my mistakes and to improve some sentences. I thank both of them very much.

The footnotes and table of contents is mine. The headings written in the square brackets have been introduced by me to help the readers understand the points of the discussion easily.

Moreover, in the Urdu text of this treatise, we see that the references of each ayat of the Qur'an and of every Hadith have been given right after its Arabic text. Most of the time, there are several references of a

<sup>1</sup> Before this work, I translated As-Samsam ala Mushakkikin fi ayat Ulom al-Arham which was published under the title of "Embryology" in 1427/ 2006 by Idara-i-Tahqiqat-e-Imam Ahmad Raza International, Karachi and Tehreek-e-Fikr-e-Raza from Mumbai, India after a few months.

<sup>2</sup> See: Afkar-e-Raza (October-December 2006, pp. 90-95), Mumbai, India



Hadith quoted in this treatise. In this translation, however, these references of the Qur'anic ayaat and Ahadith have been written into the footnotes in their Arabic language.

Further, in the treatise about forty Ahadith have been mentioned. I could not ensure the text and words of these Ahadith. So, I have quoted them in this translation as they are in the text of the Fatawa. I have left the job of verification for the experts of the Hadith discipline.

The English translation of the Qur'anic ayaat has been taken from the English version of Kanz-ul-Iman—the well-known Urdu translation of the Holy Qur'an by Imam Ahmad Rida Khan al-Quadiri. I tried my best to take the English translation of all the Ahadith, quoted in this treatise, from the experts but I could not do so because all the collections of Ahadith have not been translated into English language yet. That's why I translated them myself.

No perfection is claimed in this translation. Any constructive comments and suggestions from the learned and worthy readers will be accepted with appreciation.

**Khursheed Ahmed Saeedi**

August 7, 2007, Islamabad

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# التَّحْيِيرُ بِبَابِ التَّدْبِيرِ

(1305 AH)

## Management Sciences in Islam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### Question<sup>3</sup> :

What do the scholars of Islam say about the issue where a man, say Khalid, believes that all what happens of the good and evil is due to the Decree of Allah Almighty. He thinks the use of management and administrative sciences for the affairs of this world and the Hereafter a better act and a recommended deed.

Another man, say Waleed, says that Khalid is a disbeliever due to his recommending of the use of management sciences. Moreover, thinking him a disbeliever, Waleed has given up Islamic way of greeting with him, and says that management is nothing. It is a quite ill-founded idea. Those people who teach their children either Arabic or English are doing nonsense and committing a sin because reading and writing is included in management.

So Khalid is a disbeliever, as Waleed holds, or not? And if he is not a disbeliever, what is Waleed's sin or a reprehension for him? Please expound the issue. May Allah Almighty reward you the best for this.

### Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله الذي قدر الكائنات وربط بالأسباب المسببات والصلوة والسلام علي  
سيد المتوكلين سرا وجهرا وإمام العلمين والمدبرات أمرا وعلي آله وصحبه الذين  
باطنهم توكل وظاهرهم في الكد والعمل.

tr.: All Praises be to Allah who planned the universe and creatures, and connected the effects with causes. Special Blessing and Peace of Allah be

<sup>3</sup> This question was asked by Maulavi Allah Yaar Khan on 20th Zul-Hijjah, 1305 AH. The Urdu text of this treatise has been included in 29th Volume of Fatawa Ridawiyah published by Rida Foundation, Lahore, 2005. It is also found in volume 11 (pp. 172-186) of the Fatawa Ridawiyah published (in the month of Safar 1415 AH/ August 1994) by Raza Academy, Mumbai.



upon the chief of trusting in Allah secretly and openly and leader of all the Worlds; and on those who govern an event; and on his House and Companions who inwardly are trusting and outwardly busy in hard work and labor.

### [Qur'anic Ayaat about Divine Decree]

Undoubtedly, Khalid is right and his faith is the faith of the people of Truth. In fact, all what happens and takes place in this world is according to the Decree and preordained decision of Allah Almighty. Allah Almighty declares:

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَضَرٌّ<sup>4</sup>

tr.: And everything small and big is written down.<sup>5</sup>

And He proclaims:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ<sup>6</sup>

tr.: And We have already kept counted everything in a Clear Book.

And at another place He announces:

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ<sup>7</sup>

tr.: Neither anything green nor dry is there which is not written in the Luminous Book.

There are many other Ayāt and Ahadith about this point but, in spite of all this, management is by no means suspended. This world is the world of causes and means. The Lord of this world has connected the effects with causes according to His Profound Wisdom and Foresight; and it became a Divine Way that the effect should follow the cause.

### [Prophets of Allah and Management Sciences]

As forgetting the Divine Decree and depending totally upon the arrangement and management is a peculiarity of the disbelievers, similarly announcing the managements something unavailing, thrown out, useless and inadmissible is the job of an open perverse and a true insane person. This implies deviation from hundreds of Qurānic ayāt and Ahadith; and objection on Prophets, Companions of the Holy Prophet, religious leaders and saints of the Muslim Ummah. Who has more trust in Allah Almighty than the Holy Messengers (Blessing and peace of

<sup>4</sup> Surah al-Qamar (54): 53

<sup>5</sup> This ayat points to the Divine Tablet to which the following ayaat also indicate with the words of 'Clear Book' and 'Luminous Book'.

<sup>6</sup> Surah Yaseen (36): 12

<sup>7</sup> Surah al-An'am (6): 59



Allah be upon them all)? Who is more believing in the Divine Decree than them? They always used management sciences, and taught them others, and used to eat the good food by earning it lawfully through hard work.

Hadrat Dawood (Blessing and peace be upon him) used to make armors. Allah Almighty says about this:

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُخَصِّنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ<sup>8</sup>

tr.: And We taught him the making of garments for you so that it may protect you against your violence. Will you then be grateful?

About the same subject, in another Surah, Allah says:

2. وَالنَّارَ لَهُ الْحَدِيدَ ۝ أَنْ اْعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاَعْمَلُوا صَلَاحًا  
إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ<sup>9</sup>

tr.: And We made the iron soft for him to make wide coats of mail, and keep regard of the measurement in making, and you all do righteousness. Surely, I see all that you do.

Hadrat Musā (Blessing and peace be upon him) grazed Hadrat Shuaib's (Blessing and peace be upon him) goats on wages for ten years. Allah Almighty says:

3. قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي  
حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي  
إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ۝ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ  
قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ۝ فَلَمَّا قَضَى مُوسَى  
الْأَجَلَ وَسَارَ بِأَهْلِهِ...<sup>10</sup>

tr.: He said, "I intend that I may marry to you one of my two daughters on the condition of such a dower that you may serve me for eight years. But if you complete full ten years, then it will be from you side, and I do not desire to put you in hardship. It is near if Allah wills you would find me of the righteous." He said, "This has been agreed between me and you, whichever of the two terms, I fulfill, then there is no demand against me. And Allah is responsible over what we say." When Musa fulfilled his term and departed with his wife ...

<sup>8</sup> Surah al-Anbiyaa (21): 80

<sup>9</sup> Surah Saba' (34): 10-11

<sup>10</sup> Surah al-Qasas (28): 27-29



## [The Last Messenger, Ummah and Management Sciences]

Even the Head of all the Messengers of Allah (Blessings and peace be upon him) himself went out to Syria taking with him the goods of Hadrat Khadeejah <sup>11</sup> as speculation business.<sup>12</sup> Leader of the believers Hadrat Uthman <sup>13</sup> and Hadrat Abd-ur-Rahman ibn A'waf <sup>14</sup> (May Allah be pleased with them) were very well-known traders. Hadrat Imam A'zam <sup>15</sup> (Mercy of Allah be upon him) was a dealer in textiles.

Waleed, who denies management, would himself not be avoiding management. Suppose that he has no agriculture, no government job, and no handicraft. However, he necessarily would have had his food cooked. Are the grinding of flour, its kneading and cooking not management? Let us leave all these here. Suppose that his food reaches him without any of his asking, indication or gesture. It is, however, sure that he makes morsel; brings it to his mouth; chews it and then swallows. These are various steps of arrangement and management. Now, if he suspends management and administration he himself should avoid it too for life has been written in Divine Decree. He will live without eating, or his stomach will be filled with the Divine Power, or food will reach his stomach automatically. Otherwise nothing will be obtained out of these things because, according to Ahl-e-Sunnah thought, neither water extinguishes thirst nor food removes hunger. These things are ordinary causes to which Allah Almighty has connected effects and blesses with satisfaction and saturation according to His prevailing habit. If He is not willing, nothing will help whether he drinks pitchers of water or eats Dharries <sup>16</sup> of food. What does it happen in the diseases of dropsy and gluttony? The same food and drinks which used to satisfy and saturate previously, why are they useless now? And if Allah wills, no thirst and hunger can overtake a man as He shall do with the believers during the time of Dajjal (Anti Christ). And who does not know the life of angels without water and food! It is strange about man.

<sup>11</sup> The first wife of the Holy Prophet (Blessings and Peace of Allah be upon him).

<sup>12</sup> Speculation business (مضاربة) is a kind of business in which a party gives goods and the other party offers services.

<sup>13</sup> The 3rd Caliph of the five rightly guided caliphs of the Holy Prophet

<sup>14</sup> A well-known Companion of the Holy Prophet

<sup>15</sup> His name is Numan bin Thabit. He was the founder of the Hanafi jurist school of thought.

<sup>16</sup> Dharri was a weighing unit. It was equal to five seers and a seer was equal to about two pounds (lb). (See: Kitabistan's Twentieth-Century Standard Dictionary. Lahore: Kitabistan publishing co.)



So, giving up management and administration, and sitting idle is ignorance and stupidity. Even if a man falsely depends upon Divine Decree for eating and drinking, and consequently dies, his death is a suicide which is highly prohibited in Islam. Such a person will be a sinner.

Death is also a Divine Decree. Then why has Allah Almighty ordered:

4. وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ<sup>17</sup>

tr.: And cause not destruction by your own hands.

[It is said in Persian language]:

گرچه مر دهن مقدراست ولی تو مرو در دهان اژدها

tr.: Although death has been decreed by Allah, you should not yourself go into the mouth of snakes and dragons.

### [Management Sciences and Daily Life]

Let us accept that Waleed is so stern and hard in his claim that he will give up all ways and means; and he makes an unshaken promise that he will never move his hands and feet. Along with this too, he will never get closer to management neither by a hint nor by an allusion or glance. If his stomach is filled by the command of Allah, it is good otherwise he accepts death. He, however, will just ask Allah for these things.

Is this not a kind of management? For prayer to Allah is not itself the Real effective. It is just a cause of achieving an objective. So, what is management other than this? The Lord of the universe announces Himself:

5. وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ<sup>18</sup>

tr.: And your Lord says, "Pray to Me, I shall acknowledge your call."

He is Almighty. He can bless us with our needs without prayer. Why has He guided us to this way of management? The same advice has been emphasized by the Holy Prophet (Blessings and peace be upon him):

مَنْ لَمْ يَدْعُ اللَّهَ غَضِبَ عَلَيْهِ<sup>19</sup>

tr.: He who does not pray to Allah, Allah is angry with him.

<sup>17</sup> Surah al-Baqarah (2): 195

<sup>18</sup> Surah Ghafir/ al-Mo'min (40): 60

<sup>19</sup> رواه الأئمة أحمد في المسند، وأبو بكر بن أبي شيبة واللفظ له في المصنف، والبخاري في الأدب المفرد والترمذي في الجامع، وابن ماجه في السنن، والحاكم في المستدرک عن أبي هريرة رضي الله تعالى عنه.



## [Management Sciences and an Islamic State]

Moreover, all of the Islamic matters like caliphate, government, Justice, Jihad, implementation of Divine punishments and retaliation etc. are undoubtedly management and administration for they have been established the causes for the management of the world, popularization of Islam and getting rid of corrupters and perverse people. Allah the Exalted has declared:

6. أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ<sup>20</sup>

tr.: Obey Allah and obey the Messenger, and those who have the power of command among you.

In Surah al-Anfal, He has ordered:

7. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ<sup>21</sup>

tr.: And fight with them till there remains no mischief and the entire religion is only for Allah.

In Surah al-Baqarah, He has told us:

8. وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ<sup>22</sup>

tr.: And had Allah not repelled some people by others, then, surely, the earth would have been ruined. But Allah is the Bestower of bounty to all the worlds.

In Surah al-Hajj, He, the Exalted, has proclaimed:

9. وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا<sup>23</sup>

tr.: And if Allah had not removed men one by means of other, then necessarily, the cloisters and churches and synagogues and mosques wherein the name of Allah is mentioned much would have been pulled down.

Look, how clearly has it been said that the purpose of Jihad is to stop the mischief, disturbance and revolt so that Islam can be popularized. If it had not been there, the earth would have been destroyed; mosques and other places of worship would have been fallen down.

Allah, the Exalted, has said in Surah al-Anfal:

<sup>20</sup> Surah an-Nisaa (4): 59

<sup>21</sup> Surah al-Anfal (8): 39

<sup>22</sup> Surah al-Baqarah (2): 251

<sup>23</sup> Surah al-Hajj (22): 40



10. ...إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ<sup>24</sup>

tr.: If you will not do such, then there will be mischief and great disorder in the land.

The word Fitnah (i.e. oppression, disorder, confusion, or tumult) mentioned in this ayat is the power of disbelief and the word Fasaad Kabeer (i.e. great corruption, or great mischief) is weakness of Islam.

Allah, the Exalted, says in Surah al-Baqarah:

11. وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ<sup>25</sup>

tr.: And there is life for you in retaliating for blood, O people of understanding, So that you may become pious.

It means that the hands of mischievous persons will stop if revenge of blood is taken in the form of blood; and lives of innocent will be safe. That's why, it has been advised that Muslims should gather at the time of implementation of Divine punishment and see it so that this observation may become a lesson for them.

Allah, the Exalted, says in Surah an-Noor:

12. ...وَلِيَشْهَدَ عَذَابُهَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ<sup>26</sup>

tr.: And let a party of Muslims be present at the time of their punishment.

### [Worship and Management Sciences]

But if you go ahead, you will see that Prayer, Fasting, Hajj, Zakat etc. all religious acts are management and are causes for obtaining pleasure of Allah Almighty, receiving unlimited reward and getting salvation from the Divine torment and anger.

Allah, the Exalted, says in Surah al-Israa:

13. وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا<sup>27</sup>

tr.: And whosoever intends for the Hereafter and strives for it as how it should be striven for and he is a believer, then their striving has been successful.

It has been told in Surah ash-Shoora:

<sup>24</sup> Surah al-Anfal (8): 73

<sup>25</sup> Surah al-Baqarah (2): 179

<sup>26</sup> Surah an-Noor (24): 2

<sup>27</sup> Surah al-Israa (17): 19



14. ...فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ<sup>28</sup>

tr.: A group will be in Paradise and a group will be in Hell.

Despite this, He has ordered to carry out some obligatory acts that what has been decreed for a person he will find it easy and causes of it will be provided to him.

Allah has proclaimed in Surah al-Lail:

15. فَسَنُيَسِّرُهُ لِلْيُسْرَى<sup>29</sup>

tr.: We shall provide him with ease.

16. فَسَنُيَسِّرُهُ لِلْعُسْرَى<sup>30</sup>

tr.: We shall soon provide them with distress.

That is why, when the Holy Prophet (Blessings and peace be upon him) told that all those who would go to hell and all those who would go to Paradise have been written. His companions asked, "Then why should we do a deed? We should leave all of the work. Whoever is fortunate and blessed will find bliss and whoever is unfortunate and rascal will meet misfortune." He said, "No, rather continue good acts. For every one there is a house. The way to that house is made easy by the acts—for the blessed, the way of bliss; and for the unfortunate, the way of misfortune." Then he (Blessings and peace be upon him) recited these two ayāt.

حديث 2: عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُثُ بِهِ الْأَرْضَ فَقَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ قَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ قَالَ اْعْمَلُوا فِكُلُّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلٍ أَهْلُ السَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيُيَسَّرُ لِعَمَلٍ أَهْلُ الشَّقَاوَةِ ثُمَّ قَرَأَ { فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى }  
الآية. 31

tr.: Narrated 'Ali: While the Prophet was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell Fire or in

<sup>28</sup> Surah ash-Shoora (42): 7

<sup>29</sup> Surah al-Lail (92): 7

<sup>30</sup> Ibid: 10

<sup>31</sup> صحيح البخاري، باب: فسنيسر للعسري



Paradise." They (the people) said, "Allah's Apostle! Shall we depend on this (and leave work)?" He replied. "Carry on doing (good deeds), for everybody will find easy (to do) such deeds as will lead him to his destined place." The Prophet then recited: "As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best Reward." (92:5-10)

It is clear from these texts that if the management had been absolutely meaningless, all of the Religion, laws, revelation of Divine Books, sending Messengers, obligatory and prohibited matters would become absurd, worthless, and purposeless.

If you declare that man is under no law, you will be making him a lusty bull. The world and religion will at once become disordered. (لا حول ولا قوة إلا بالله العلي العظيم There is no might and no power except with Allah.)

### [Commendable and Prescribed Forms of Management]

No, no. Management is undoubtedly commendable and many of its forms are prescribed and approved.

The Ahadith (the teaching of the Holy Prophet) about prayer or invocation are successive and frequent. Most of all, the Holy Prophet (Blessings and peace be upon him) has said:

حديث 3: لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ<sup>32</sup>  
JANNATI KAUN?

tr.: Nothing can turn away the Divine decision except the prayer.

In another Hadith, the Holy Prophet (Blessings and peace be upon him) has said:

حديث 4: لَا يُغْنِي حَذَرٌ مِّنْ قَدَرٍ، وَالدُّعَاءُ يَنْفَعُ مِمَّا نَزَلَ، وَمِمَّا لَمْ يَنْزِلْ، وَإِنَّ الْبَلَاءَ لَيَنْزِلُ فَيَتَلَقَّاهُ الدُّعَاءُ فَيَعْتَلِجَانِ إِلَى يَوْمِ الْقِيَامَةِ<sup>33</sup>

tr.: No caution and care can work against the Divinely determined matter whereas the prayer helps against the misfortune which has happened and that which has not yet happened. The misfortune comes down and the prayer receives it. Then both of them continue struggling with each other till the Day of Judgment.

It means that how much the misfortune makes effort to come down, the prayer does not let it happen.

Any person who wants to see brief or detailed Ahadith about the prayer—whether fully or partly—he should consult books like

<sup>32</sup> رواه الترمذي وابن ماجه والحاكم بسند حسن عن سلمان الفارسي رضي الله تعالى عنه

<sup>33</sup> رواه الحاكم والبيهقي والطبراني في الأوسط عن أم المؤمنين الصديقة رضي الله تعالى عنها، قال الحاكم صحيح الإسناد وكذا قال.



'at-Targheeb', 'Hisn', 'Uddah', 'Salah' etc.

In another Hadith, the Holy Prophet (Blessings and peace be upon him) has said:

حديث 5: تَدَاوُوا عِبَادَ اللَّهِ، فَإِنَّ اللَّهَ تَعَالَى لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً، غَيْرَ دَاءٍ وَاحِدٍ، قَالُوا: يَا رَسُولَ اللَّهِ وَمَا هُوَ؟ قَالَ: "الْهَرَمُ"<sup>34</sup>

tr.: O slaves of Allah! Use medicine (while sick or ill). Allah Almighty has not created a disease but created a medicine and remedy for it except one. The companions asked, "What is that? O Allah's Messenger!" He replied, "It is old age."

And the Holy Prophet (Blessings and peace be upon him) himself used medicine and guided the Ummah towards remedies of hundreds of diseases. It has been mentioned in many Ahadith, Prophetic treatment, biographical writings etc.

### [Obligatory Forms of Management]

There are many kinds of management which are definitely obligatory. For example, performing the obligatory injunctions, avoiding forbidden things, to eat such an amount of food with which life can be saved, drinking water. Even drinking wine and eating meat of an animal not slaughtered according to Islamic requirements are permitted during the critical moments of so much hunger. Similarly, all ways and means to save life, or to earn lawful livelihood with which self support and support of near and dear ones is aimed at are of the same category.

The Holy Prophet (Blessings and peace be upon him) said:

حديث 6: طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ<sup>35</sup>

tr.: Seeking the lawful livelihood is an obligatory duty among other obligatory duties.

Hadrat Anas bin Malik narrates that the Holy Prophet (Blessings and peace be upon him) said:

حديث 7: طَلَبُ الْحَلَالِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ<sup>36</sup>

tr.: Seeking for the lawful (livelihood) is obligatory on every Muslim.

### [Virtues of the use of Management Sciences]

That's why, many merits and virtues of seeking and searching for the

<sup>34</sup> المستدرك على الصحيحين

<sup>35</sup> شعب الإيمان للبيهقي

<sup>36</sup> المعجم الأوسط للطبراني



lawful income has been described in a number of Ahadith of Musnad of Imam Ahmad and Saheeh of Imam Bukhari.

The Holy Prophet (Blessings and peace be upon him) said:

حديث 8: مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ<sup>37</sup>

tr.: The Prophet said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David (peace be upon him) used to eat from the earnings of his manual labor."

حديث 9: إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ<sup>38</sup>

tr.: Undoubtedly, the most agreeable food eaten by you is that which is by your own earning.

A man asked, "O Allah's Messenger! Which of the earnings is best?" He said:

حديث 10-13: عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ<sup>39</sup>

tr.: Labor of one's own hand and every accepted sale (the business in which there is no legal evil).

According to another Hadith, the Holy Prophet (Blessings and peace be upon him) said:

حديث 14: إِنَّ اللَّهَ يَحِبُّ الْمُؤْمِنَ الْمُحْتَرِفَ<sup>40</sup>

tr.: Truly Allah loves the professional believer.

In another Hadith, the Holy Prophet (Blessings and peace be upon him) said:

حديث 15-17: مَنْ أَمْسَى كَالَأَمْسَى يَدَيْهِ أَمْسَى مَغْفُورًا لِلَّهِ<sup>41</sup>

tr.: He, who got exhausted in the evening due to labor by his hands, may that evening be the evening of his forgiveness.

Moreover, the Holy Prophet (Blessings and peace be upon him) said:

<sup>37</sup> صحيح البخاري، عن مقدم بن معديكر رضي الله عنه

<sup>38</sup> أخرجه البخاري في التاريخ والدارمي وأبو داود والترمذي والنسائي عن أم المؤمنين الصديقة بسند صحيح.

<sup>39</sup> أخرجه الطبراني في الأوسط والكبير بسند الثقات عن عبد الله بن عمرو وهو في الكبير وأحمد والبخاري عن أبي بردة بن خبار، وأيضاً هذان عن رافع بن خديج، والبيهقي عن سعيد بن عمير ومرسلين والحاكم عنه عن أمير المؤمنين عمر الفاروق رضي الله تعالى عنهم أجمعين.

<sup>40</sup> أخرجه الطبراني في الكبير والبيهقي في الشعب وسيد محمد الترمذي في النوادر عن ابن عمر رضي الله تعالى عنهما.

<sup>41</sup> أخرجه الطبراني في الأوسط عن أم المؤمنين الصديقة، ومثل أبي القاسم الأصبهاني عن ابن عباس وابن عساكر عنه وعن أنس رضي الله تعالى عنهم.



## حديث 18: طُوبَى لِمَنْ طَابَ كَسْبُهُ<sup>42</sup>

tr.: Paradise is for he who earns lawful livelihood.

In another Hadith, the Holy Prophet (Blessings and peace be upon him) said:

حديث 19-20: الدنيا حلوة خضرة، من اكتسب منها مالا في حله وأنفقه في حقه أثابه الله عليه وأورده جنته، الحديث<sup>43</sup>

tr.: The world is green in look and sweet in taste (i.e. it appears very beautiful and tasty). He who earns it by lawful means and spends on right place Allah will reward him and bless him with His Paradise.

Furthermore, the Holy Prophet (Blessings and peace be upon him) said:

حديث 21: إن من الذنوب ذنوباً لا يكفرها الصلاة ولا الصيام ولا الحج ولا العمرة، قالوا: فما يكفرها يا رسول الله، قال: "الهوم في طلب المعيشة"<sup>44</sup>

tr.: There are some sins whose penance is neither the prayer, nor the Fasting, nor the Hajj and nor the Umrah. There penance is worries and sorrows which a man faces during seeking and searching his livelihood.

The Companions (May Allah be please with them) saw a man walking quickly and smartly towards a job. "O Messenger of Allah", they said, "What a fine thing had it been if this man would have been vigorous in the way of Allah!" The Holy Prophet (Blessings and peace be upon him) replied to them:

حديث 22: إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صَغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعْفُفُهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ<sup>45</sup>

tr.: If the man has gone out to earn for his little children, he is in the way of Allah; and if he has gone out to work for his old parents, he is in the way of Allah; and if he has gone out to labour to save himself from disgrace of

<sup>42</sup> أخرجه البخاري في التاريخ والطبراني في الكبير والبيهقي في السنن والبغوي والباوردي وابن عساکر وشاهين ومنده كلهم عن ركب المصري رضي الله عنه في حديث طويل قال ابن عبد البر حديث حسن قلت أي لغيره.

<sup>43</sup> أخرجه البيهقي في الشعب عن ابن عمر رضي الله عنهما، قلت والمتن عند الترمذي عن خولة بنت قيس امرأة سيدنا حمزة بن عبد المطلب رضي الله تعالى عنهم بلفظ "إِنَّ هَذَا الْمَالَ خَضْرَاءٌ حُلْوَةٌ فَمَنْ أَصَابَهُ بِحَقِّهِ بَوْرَكَ لَهُ فِيهِ" الحديث، قال الترمذي حسن صحيح، قلت وأصله عن خولة عند البخاري مختصراً.

<sup>44</sup> رواه ابن عساکر وأبو نعیم في الحلیة عن أبي هريرة رضي الله تعالى عنه.

<sup>45</sup> رواه الطبراني عن كعب بن عجرة رضي الله عنه ورجاله رجال الصحيح.



begging, he is in the way of Allah. However, if he has gone out to make effort for hypocrisy and vain glory, he is on the way of Satan.

That's why, the Muslims have been forbidden to give up jobs and handicrafts. In a Hadith, the Holy Prophet (Blessings and peace be upon him) has said:

حديث 23: ليس بخيركم من ترك دنياه لآخرته ولا آخرته لدنياه حتى يصيب منها جميعا، فان الدنيا بلاغ إلى الآخرة، ولا تكونوا كلاً على الناس<sup>46</sup>

tr.: The better of you is neither he who gives up his world for the Hereafter nor he who renounces his Hereafter for the world. Rather, the better among you is he who earns his share from the both because the world is the medium for success in the Hereafter. Do not place your burden on others.

By these Ahadith, it is proved that search for the lawful livelihood, efforts for earnings and engagement in means and methods is never against the Tawakkol, trust in Allah. Rather, it is quite according to the Will of Allah Almighty that man should use management sciences and trust in the Divine decree as well.

### [Trust in Allah and Management Sciences]

That's why, when a Companion asked the Holy Prophet (Blessings and peace be upon him) whether he should leave his she-camel unbound and trust in Allah or he should bind her and trust in Allah? He said:

حديث 24-25: بل قيّد وتوكل<sup>47</sup>

tr.: Rather, you should tie her and trust in Allah also.

Look, how clear this guidance is! That one should manage and administer his matters but trust should not be in it. Heart should be attentive towards Divine Decree. Maulana Rome (May Allah's mercy be upon him) says in the Mathnavi:

توکل کن بجنباں پاو دست = رزق بر تو ز تو عاشق تراست

tr.: Trust in Allah and move your hands and feet for your portion of bread is more interested in than you are in it.

Allah Almighty Himself, in the Qur'an, has ordered to search for the ways and means of approach to Him.

17. وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ۝ لَيْسَ

<sup>46</sup> كنز العمال، (ابن عساكر عن أنس).

<sup>47</sup> أخرجه البيهقي في الشعب بسند جيد عن عمرو بن أمية الضمري، والترمذي في الجامع عن أنس رضي الله تعالى عنهما واللفظ عنده — إياها وتوكل.



عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ<sup>48</sup>

tr.: And take full provision for the journey, but the best of such provision is piety. And fear Me, O people of understanding. There is no blame upon you for seeking bounty from your Lord (during Hajj).

Some people from Yemen used to come for Hajj and say, "We are trusting in Allah". They had to beg for necessity. They were ordered to come with full provision. Some Companions were afraid of trade and business during the days of Hajj that it may not show insincerity of intention. They were commanded that there was no harm if they sought the bounty of Allah.

Similarly, there are many other Ayāt by which seeking the bounty of Allah has been encouraged.

18. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ<sup>49</sup>

tr.: O you who believe! Fear Allah and seek the mean of approach to Him, and strive in His way that you may obtain prosperity.

It is a very clear ruling to seek the means towards the Lord to achieve objectives. If planning, management and ways of administration are useless and worthless, what was the need for such an order?

In fact, if you do justice how the management or planning is out of the Divine Decree? It is itself a Divine Decree. And to follow it is never deviating from Divine Decree. We see in a Hadith that people asked the Holy Prophet (Blessings and peace be upon him) if the medicine was benefiting in the presence of Divine decree. He said:

حديث 26: الدَّوَاءُ مِنَ الْقَدَرِ وَهُوَ يَنْفَعُ مَنْ يَشَاءُ بِمَا شَاءَ<sup>50</sup>

tr.: Medicine is itself of the Divine Decree. Allah benefits whom He wishes with what He wishes.

When the leader of believers Umar Farooq<sup>51</sup> (May Allah be please with him) headed towards Syria and reached the village of Sargh in the valley of Tabook, commanders of the army—Abu Ubaydah ibn al-Jarraah, Khalid bin al-Waleed, Amr ibn al-Aas etc.—came to him and

<sup>48</sup> Surah al-Baqarah (2): 197-198

<sup>49</sup> Surah al-Maidah (5): 35

<sup>50</sup> رواه ابن السني في الطب والديلمي في مسند الفردوس عن ابن عباس رضي الله تعالى عنهما وصدره عنه عند أبي نعيم والطبراني في المعجم الكبير.

<sup>51</sup> The 2nd Caliph of the five rightly guided caliphs of the Holy Prophet



informed him that there was plague in Syria. He called the Companions from the Muhajirren and Ansaar (may Allah be pleased with them) and counseled with them. Majority of them was of the opinion to retreat. So, he announced to go back. Hadrat Abu Ubaidah ibn al-Jarraah (May Allah be pleased with him) said, "Is it flight from the decree of Allah?" Hadrat Umar (May Allah be please with him) said:

حديث 27: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ نَعَمْ نَفَرُ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ فَهَبَطْتَ وَادِيًّا لَهُ عُدْوَتَانِ إِحْدَاهُمَا خَصْبَةٌ وَالْأُخْرَى جَدْبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ<sup>52</sup>

tr.: Umar said, 'Better that someone other than you had said it, Abu Ubaydah. Yes. We flee from the decree of Allah to the decree of Allah. What would you think if these camels had gone down into a valley which had two slopes, one of them fertile, and the other barren? If you pastured in the fertile part, wouldn't you pasture them by the decree of Allah? If you pastured them in the barren part, wouldn't you pasture them by the decree of Allah?'"

That is, in spite of the fact that every thing has been decreed by Allah why does a man avoid the barren jungle and prefers the green pasture? It does not imply escape from the Divine Decree. Similarly, our avoiding from plagued area is not against the Divine decree.

Thus, it is proved that planning and management do not nullify trust in Allah. Rather, it, with a sincere intention, is itself a form of trust in Allah.

### [Limits of involvement in the Worldly Matters]

Yes, it is forbidden and dispraised thing if a man gets so much absorbed in management and planning that he does not differentiate between lawful and unlawful, good and bad; and permitted and prohibited things. Only he who has forgotten the Divine Decree and trusted in management will do it. Satan encourages him that if it works, the target is achieved and if it does not work there is failure and disappointment. Helplessly, he, being ignorant of this and that, strives to get it and adopts the way of disgrace, flattery, sycophancy, deceit and fraud. However, such greed is not working and benefiting. It will happen only what has been decreed. If he had not abandoned high courage, sincerity of intention, worth of honour and respect of the way of Allah,

<sup>52</sup> أخرجه الإمامة مالك وأحمد والبخاري ومسلم وأبو داود والنسائي عن ابن عباس رضي الله تعالى عنهما.



his livelihood, which Allah has taken responsibility of, would have reached him. His greed has become an axe to cut his own feet; and consequences of insatiability and sin have made him an example of those who have been mentioned in the ayat of <sup>53</sup> خسر الدنيا والآخرة. If we suppose that he succeeded in earning some money and wealth by losing his honour and becoming a sinner, curse be on such an earning and wealth.

بُئْسَ الْمَطَاعِمُ حِينَ الذُّلِّ تَكْسِبُهَا = الْقَدْرُ مُنْتَصِبٌ وَالْقَدْرُ مُخْفُوضٌ <sup>54</sup>

That's why, the chief of all Messengers (Blessings and peace be upon him) said:

حديث 28: أَجْبِلُوا فِي طَلَبِ الدُّنْيَا فَإِنَّ كُلَّ مُيَسَّرٍ لِمَا كُتِبَ لَهُ مِنْهَا <sup>55</sup>

tr.: Do not deviate from the best way while seeking the world because he, in whose decree it has been written, will surely find its provisions.

In the same connection, he (Blessings and peace be upon him) said:

حديث 29-30: أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْبِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْبِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا حُرِّمَ <sup>56</sup>

tr.: O people! Fear Allah and seek your livelihood in a blameless way for no soul will depart this world unless it finishes its share of livelihood. If see delay in receiving your portion, fear Allah and walk on the praised way. Take the lawful and leave the prohibited.

حديث 31-34: إِنَّ رُوحَ الْقُدْسِ نَفَثَ فِي رُوعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكِيلَ أَجْلَهَا وَتَسْتَوْعِبَ رِزْقَهَا، فَاتَّقُوا اللَّهَ وَأَجْبِلُوا فِي الطَّلَبِ، وَلَا يَحْمِلَنَّ أَحَدُكُمْ إِسْتِبْطَاءَ الرِّزْقِ أَنْ يَطْلُبَهُ بِمَعْصِيَةِ اللَّهِ فَإِنَّ اللَّهَ لَا يُنَالُ

<sup>53</sup> Surah al-Hajj (22):11. This part of the ayat means "Such a one loses both this world and the Hereafter".

<sup>54</sup> I could not find the source of this couplet, even though I searched it in al-Maktabah ash-Shamilah. It may mean, "The meal which is earned with disgrace is very bad. Determined amount is high and it is low as well."

<sup>55</sup> رواه ابن ماجه والحاكم والطبراني في الكبير والبيهقي في السنن وأبو الشيخ في الثواب عن أبي حميد الساعدي رضي الله تعالى عنه بإسناد صحيح واللفظ للحاكم.

<sup>56</sup> رواه ابن ماجه واللفظ له والحاكم وقال صحيح على شرطهما وبسنن آخر صحيح على شرط مسلم، وابن جبان في صحيحه كلهم عن جابر بن عبد الله وبمعناه عند أبي يعلى بسند حسن إن شاء الله تعالى عن أبي هريرة رضي الله تعالى عنهم.



tr.: The Holy Spirit Jibreel has put in my heart that no soul will die unless it completes its age and finishes its portion of livelihood. So, fear Allah and search for it by lawful ways. Be ware that its delay motivates any of you to seek it by wrong ways. The bounty of Allah cannot be achieved except through His obedience.

In another Hadith, the Holy Prophet (Blessings and peace be upon him) said:

حديث 35: اُطْلُبُوا الْحَوَائِجَ بِعِزَّةِ الْأَنْفُسِ فَإِنَّ الْأُمُورَ تَجْرِي بِالْمَقَادِيرِ<sup>58</sup>

tr.: Seek for your needs with honour for all the matters run according to Divine decree.

All of these Ahadith guide towards search and planning but, along with this, it has been ordered to respect Shari'ah. Do not be out of senses becoming senseless. When hands are busy in work, heart should be attentive to Allah. Hands should be engaged in activity but heart be with Divine Decree. Outwardly be here but inwardly be there. Use causes but actually be related with Creator of the causes. This should be the way of life. This is way of guided people. This is the Will of Allah; this is the path of Prophets; this is the way of friends of Allah. (May Blessings and peace of Allah be upon all of them).

### [Concluding Remarks]

In short, this is the decisive pronouncement and Straight Path in this regard. Forgetting Divine Decree, or not admitting it true, or belief that planning is absolutely useless, all these are different forms of ignorance, deviation from the truth, insanity and stupidity. We seek refuge with Allah the Lord of all the worlds.

There are not so many Ayaat and Ahadith related to management that cannot be put together. I humbly claim that more than ten thousand Ayat and Ahadith can be collected if worked diligently but what is the need of it—proof of the existence of the sun is the rising of sun.

To lengthen the discussion about such an issue, which if conceded is the base of all kinds of worldly activities and business, is worthless. In

<sup>57</sup> أخرجه أبو نعيم في الحلية واللفظ له عن أبي أمامة الباهلي، والبخاري في شرح السنة والبيهقي في الشعب والحاكم في المستدرک عن ابن مسعود، البزار عن حذيفة بن اليمان ونحوه للطبراني في الكبير عن الحسن بن علي أمير المؤمنين رضي الله تعالى عنهم أجمعين، غير أن الطبراني لم يذكر جبريل عليه الصلوة والسلام.

<sup>58</sup> رواه تمام في فوائده ابن عساكر في تاريخه عن عبد الله بن بسر رضي الله تعالى عنه.



this work I have mentioned fifty references—fifteen Ayat and thirty five Ahadith. Along with these, thousands of other texts have been pointed out. Are all these not enough? They prove that the denial of the management is nothing but stupidity, the most noxious disease, quite a clear deviation from the Qur'an and Hadith and an explicit objection against Allah and His Messenger. (لا حول ولا قوة إلا بالله العلي العظيم.) There is no might and no power except with Allah.)

### [The Last word]

It is obligatory for Waleed to repent and correct his faith in the light of the Qur'an and Sunnah. Otherwise, the punishment for following an evil religion is very severe. We seek refuge with Allah the Lord of all the worlds.

Now, what rests is his repulsive statement about education and teaching of Arabic language. If there had not been a way of interpreting the text that he would be objecting on those who teach for worldly gains (and such people are truly objectionable) his statement would have been open infidelity due to his disgrace and insult of knowledge of Islam. And worse than this is his announcement that Khalid is an infidel and disbeliever. He, in fact, is a believer of Divine Decree and thinks management a good and recommended thing. If truth be told, this belief is factual and precise whereas Waleed's saying itself is false and hideous. Announcing a Muslim the disbeliever is not an easy matter. It is found in the quite reliable Ahadith. The Holy Prophet (Blessings and peace be upon him) said:

حديث 36-39: إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ يَا كَافِرُ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا إِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعْتُ عَلَى الْآخَرِ.<sup>59</sup>

tr.: When a man says to another, "O disbeliever!", it will undoubtedly turn to one of them. If the other was not as he said it will come to the first.

Although the accomplished and rectified school of Ahl-e-Sunnah is that we should be very careful; and only on such a matter announcing infidelity of a Muslim is forbidden and not allowed due to the possibility of various interpretations in the above mentioned Ahadith, there are, however, hundreds of leaders like Abu Bakr A'mash and majority of the

<sup>59</sup> كما أخرجه الإمامة مالك وأحمد والبخاري ومسلم وأبو داود والترمذي عن عبد الله بن عمر، والبخاري عن أبي هريرة، وأحمد والشيخان عن أبي ذر وابن جبان بسند صحيح عن أبي سعيد الخدري رضي الله تعالى عنهم بأسانيد عديدة والفاظ متباينة ومعاني متقاربة.



jurists of Balkh etc. (May mercy of Allah be upon them) act on the apparent meaning of the Ahadith. They declare the person, who says about another that he is disbeliever, a disbeliever.

We have described this matter in detail in our other treatise named

النهي الأكيد عن الصلوة وراء عدى التقليد<sup>60</sup>

Now, it is necessary for Waleed to restate the statement of Islam and if he is married he should renew his contract of marriage with his wife.

From "Sharh-ul-Wahbaniyyah" of Allamah Hasan Shoronbulali it has been quoted in "ad-Durr al-Mukhtar" that the statement, which is held infidelity unanimously, will nullify the contract of marriage and other Islamic acts. Without renewal of the contract of marriage his children will be children of fornication. However, it is not agreed if the person will be ordered to ask Allah's forgiveness, repentance, and renewal of the contract of marriage.

And as he uttered these repulsive words openly, he should repent and renew his faith openly. The Prophet (Blessings and peace be upon him) said:

حديث: إِذَا عَمِلْتَ سَيِّئَةً، فَأَحْدِثْ عِنْدَهَا تَوْبَةً، السِّرَّ بِالسِّرِّ، وَالْعَلَانِيَةَ بِالْعَلَانِيَةِ<sup>61</sup>

tr.: When a man commits a sin, he should at once repent—secret repentance for secret sin and open repentance for open sin.

والله تعالى أعلم

And Allah Knows the Best.

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<sup>60</sup>This treatise has been included in 6th Volume (pp. 647-721) of Fatawa Ridawiyyah published by Rida Foundation, Lahore; and in 3rd volume of the Fatawa published by Dar-ul-Uloom Amjadiyyah, Karachi.

<sup>61</sup> رواه الإمام أحمد في كتاب الزهد والطهراني في السعجم الكبير عن معاذ بن جبل رضي الله تعالى عنه بسند حسن.



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